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FEBRUARY, 1948

NEWS BRIEFS

NAMED B.C. COMMISSIONER

VANCOUVER, B.C.—W. S. Arneil, formerly Inspector of Indian Agencies in Ontario, has been appointed Commissioner of the Indians of British Columbia. He took office January 21. Mr. Arneil, has been with the Indian Affairs Branch since 1940.

INDIANS GRANTED CHARTER

SASKATOON, Sask.—Russell Smith was granted a charter to incorporate an oil company to operate on Canadian Indian reservations.

Mr. Smith, an honorary Indian, chief, signed the charter with his Indian name, Wapanatak (Morning-Star), and submitted a \$50 bill as his application fee.

The charter for the company, to be known as West Eagle Petroleum Limited, was also signed by four treaty Indians, each of whom bought a \$1 share. The company will be capitalized at \$500,000.

GIFTS FOR PRINCESS

HARTLEY BAY, B.C. — The Hartley Bay Tribe has sent to Princess Elizabeth two hand wrought solid gold bracelets, valued at several hundred dollars. These are engraved with symbols denoting the "conjoining of earthly and spiritual powers vested in the chieftains of the Hartley Bay Tribe". — (Native Voice).

CHRISTMAS PRESENT GIVEN TO 358 FAMILIES

SISSETON, S. Dak.—Over \$1,900 worth of merchandise was given December 22-24 at the new Tekakwitha Indian Clinic Building by Father John Pohlen, O.M.I., to all poor Indian families on the Sisseton Sioux Reservation, as a Christmas present.

The Christmas gift consisted of one chicken or duck, five pounds of sugar, one pound of coffee, one pound of lard, twenty-five pounds of flour and baking powder.

Special thanks were given to Father Pohlen by Walter Campbell, on behalf of the Enemy-Swim district for his thoughtfulness in time of need. It had been a long time since the Indians have had help from anyone like this.

The early winter brought severe hardship to the Sisseton Indians, and the regular relief allowance from the Indian Bureau did not go very far. More federal help is expected.

HANCEVILLE, B.C.—The first postulants of the all Indian Sisterhood of Mary-Immaculate have taken the black habit at the Sacred Heart Church, Anaham Reserve, B.C., on Dec. 8, 1947.

The new order is under the guidance of Father Francis Sullivan, O.M.I., who was delegated by Bishop Jennings, of Kamloops, to receive the postulants. The Sisters of Christ the King will help the new Sisterhood to train in the ways of religious life. Sister St. Bernard is the novice-mistress.

The six postulants who joined on Dec. 8th are to begin their novitiate in May. They will then wear the white and blue habit. The novitiate is under construction, and will be ready for occupation in March.

The conditions to join the Indian Sisterhood are, first, the desire to lead the religious life, to be in good health, at least 16 years of age, and have a minimum Grade six education. After the two years' term as novices the Sisters will be admitted to take their first vows. Then they will continue their studies, through High School, and afterwards train for qualified teachers or registered nurses for the purpose of serving their own people in B.C., and perhaps in other provinces of Canada.

Thus one of the fondest wishes of the Church, that is to have native workers will be fulfilled by the grace of God.

Anaham Reserve is in the Chilcotin country, 75 miles from Williams Lake B.C. The Chilcotin Indians were converted 50 years ago by Father Thomas, O.M.I., who is still with them.

For further information on the new Indian Sisterhood, one may write directly to Fr. F. Sutherland, O.M.I., Hanceville, B.C., or to Sister St. Bernard, Novitiate, Hanceville, B.C.

(More pictures of the novitiate on page 8.)



The six Indian girls before entering the Novitiate at Anaham: (below) the same girls as postulant Sisters of Mary Immaculate; they are: (back row): Sister Smith (Kakawis), Sr. Edwards (Lillooet); (front row): Sr. Miller (Fraser Valley), Sr. Kathleen Thomas (North Vancouver), Sr. Dora James, (Kuper Island), and Sr. Adeline Thomas, (Kuper Island).



Rev. Fr. John Pohlen with the late Moses St. John, Sioux Catechist.

SIX-NATIONS CLAIM \$1,289,000

OTTAWA—Armed with an ancient treaty and a stack of law books, Indians of the Six-Nations tribes came to court to seek settlement of a century-old grievance and wampum to the extent of \$1,289,000.

From the Oshweken reserve near Brantford, Ont., the tribesmen came to the capital to sue the government for losses in Six-Nations' lands and funds incurred in the building of a canal in their territory in the early 1800's. Their claim finally reached court after sporadic action over 80 years.

In the exchequer court, their counsel argued legal points on whether their suit against the crown can be pressed further.

Chief councillor Leonard Staats—a cigar and a natty business suit substituting for the traditional pipe and regalia of his warlike forebears—is head man of the Six-Nations delegation in search of right.

Backing him up is an ancient treaty given in 1784 on behalf of King George III, deeding 360,000 acres along Ontario's Grand river to the tribes in token of their "attachment, fidelity and bravery" in remaining "faithful allies" of the king when the 13 American colonies revolted.

The money they seek is made up largely of interest on \$160,000 in tribal trust funds invested in the Grand River Navigation company and on the value of lands taken over or flooded in the building of the canal between the Grand and Welland rivers. The company subsequently collapsed.

In a court room counter-attack to the Six-Nations Indians' suit for \$1,289,000, the Dominion contended the braves took to the legal warpath many moons too late to bring home their quarry.

Department of Justice lawyers used the statute of limitations as a weapon against the red men's claim to compensation for lands and monies lost to them in canal-building around their reservation near Brantford, Ont.

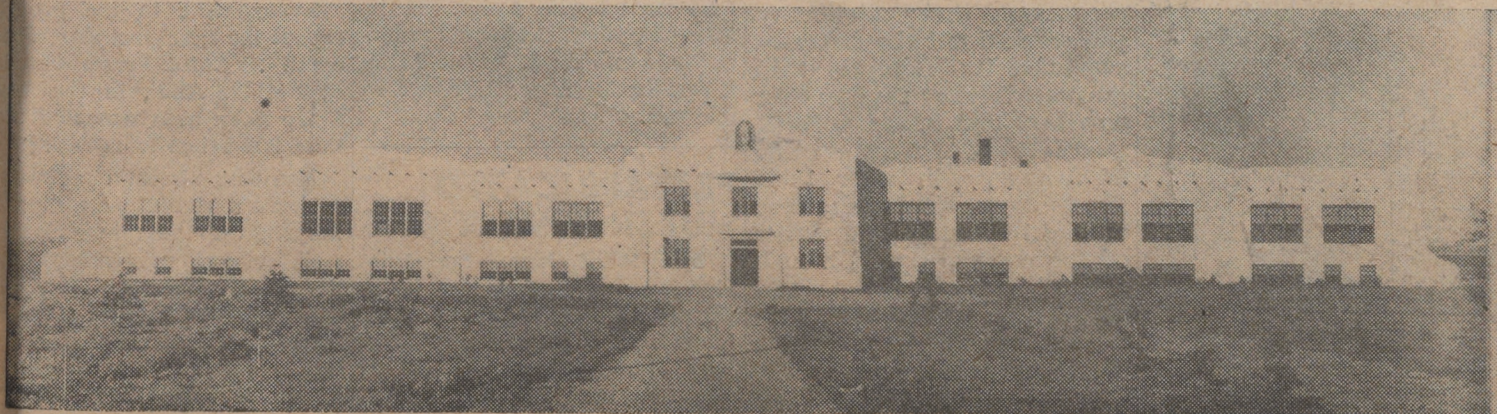
Tribesmen listened while the crown argued that the ancient claim—dating back to the 1820's—had been outlawed generations ago by the limitations statute.

The present long-drawn-out proceedings have been under way since 1942, the year, before the Indians got from the governor-general a fiat to sue the crown. Before that, there had been intermittent attempts dating from around 1850, but the tribesmen never were able to get permission to sue.

Auguste Lemieux, K. C., counsel for the Indians, completed his argument contending the upper Canadian government was responsible for breach of trusteeship around 1830 and that its responsibility now has developed upon the federal government.

The department of Justice had claimed that when the provinces of upper and lower Canada were merged in 1841, the new province did not take over the liabilities of upper Canada.

Mr. Justice C. G. O'Connor reserved decision on whether the 5,000 Indians of the Oshweken reserve near Brantford, Ont., are to be allowed to go to trial under a petition of right.



The Tekakwitha Orphanage, Sisseton, South Dakota

THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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Chief Tommy Jack's Message

In lieu of our regular editorial we are publishing a letter from Chief Tommy Jack to Rev. Father Patterson, O.M.I., Director of the B.C. Catholic Indian Institute.

The letter reflects so well the attitude of thousands of well-thinking Indians throughout Canada that we feel it is a duty for us to present it to our readers.

Comments on Chief Jack's open letter are welcomed by the editor of the Indian Missionary Record.

Darcy, B.C.
January 5th, 1948

Rev. Father Patterson:

It is the wish of the people of this reserve to have you publish or place in the hands of proper authorities the growing uneasiness amongst the Indians not only of this reserve, but also in many others.

As we read items published in the "Native Voice" and other papers where it concerns the condition of the Indians in the Province of B.C., we can only find that we are striving for higher education, up-to-date hospitals and doctors and all sorts of pensions.

Our opinion in this reserve where it concerns us most—if we can be self-supporting, as the only way we want to be, we really would not have to form organizations or attend all sorts of meetings where we only tell one another our troubles. We realize that if we want to be recognized and be equal with the rest of the people,—and we really want to be,—we must do as the rest of the outside are doing, get up and work our way through.

We are now classed as civilized Indians, and besides, we are just as willing as the next nation. All other nations that are not depending on a Government for a livelihood are up and coming all the time. We also do the same and perhaps better for we have a government to give us a good start.

We want to take his chance above all else. And we can assure you that in a few years we can have the homes, clothes and good meals that we have been wanting in the past, and the cause will be ourselves. We would be able to put our children through higher education where needed.


We pray that this chance be granted us, where it is most needed, as in our reserve here. And we can give the people an example that Indians can be a lot of help to the country. Grant us more farm lands that are for sale near us, and timber that is standing idle that could be manufactured by us if we had capital.

We are suggesting that the Indian Department send in an investigator at once, one that knows the life of some of the Indians that are really willing to be up on their feet.


The whole world needs farm produce and we can help the world in this form, otherwise we'll burden the Government as long as we wait for all sorts of promises that we are supposed to benefit by. That, we, the young generation today do not believe. So pray God that our request be granted for it is our only way out.

Signed on behalf of all the band on this reserve.


Chief Tommy Jack,
per A. Thevargé.



The Early Fathers of the Church held that CHRIST NEVER LAUGHED!
ST FRANCIS OF SALES even says that He could not laugh for nothing was ever unforeseen by Him!



Among the relics preserved in the Church of the Twelve Apostles in Rome is some of ST JOHN BAPTISTS hairshirt!



Fabric Printing was introduced into Western Europe by 11th Century monks on the Rhine who made wood blocks and hand printed Textiles.

ST CHARLES BORROMEO would spend three hours preparing for Confession.

New Bill of Rights for Indians

OTTAWA — A new bill of rights for Canada's Indians and Eskimos, the complete rewrite of an act practically unchanged almost since confederation, is expected to be one of the important measures coming out of the present session of parliament which re-assembled Jan. 26.

For two sessions a joint committee of the senate and the commons has been taking evidence. Now it plans to get down to the final big task of rewriting the Indian act, which governs the Dominion's 130,000 Indians as wards of the state.

Canadians have learned that the Indian, once thought of as the "vanishing redman", has become an important part of the country's economy, contributing to its wealth instead of being a drain on taxpayers.

It is estimated that 40 per cent of the salmon pack on the Pacific coast is caught by Indians. They have started in farming in an important way both on the prairies and in the older provinces. The young men of the Caughnawagas near Montreal have no superiors in steel construction whether on lofty bridges or towering skyscrapers.

Health Problems

The Indians are entitled to \$3,750,000 annually in family allowances and it is provided mostly in kind—dried milk, tomato juices and other foods to produce vitamin C in which investigators have found the red men deficient.

"People talk about the Indian being lazy", said an official of Indian affairs. "That is because of malnutrition. Give him a balanced diet and he has just as much energy as a white man."

Officials here emphasize that Indians have proven the mental equal of the white man. Indians already hold important Ottawa positions in the civil service and there are Indian magistrates, Indian doctors and Indian educationalists scattered throughout Canada.

THE FOUNTAIN CONSUMERS' CO-OPERATIVE ASSOCIATION

An Indian Enterprise

FOUNTAIN, B.C. — One of the most promising enterprises amongst the Lillooet Indians to date is the Fountain Consumers' Co-operative Association recently formed at the Fountain reserve, near Lillooet, B.C.

Last summer the Fountain boys, who are nearly all successful ex-pupils from the Kamloops or Mission residential schools, began to study the co-operative system. They procured a supply of literature and worked out the different angles of it. Recently they canvassed the reserve for members and began with 18 shareholders. On the evening of January 6th after their Feast day celebration they opened their store in a corner of the community hall. All of the Indians from the reserve were present for the opening. Father Patterson gave a short encouraging talk to the boys and congratulated them warmly on their undertaking.

EDUCATION FOR SICK CHILDREN

Indian children who are patients in Saskatchewan Indian hospitals will shortly be receiving their schooling in bed.

Teachers will shortly be placed in the Indian hospital at Fort Qu'Appelle and the Indian hospital at North Battleford, which is soon to be opened.

All children in these hospitals who are sufficiently well will be taught.

This combination of convalescence and education exists through the co-operation of the Indian health services, Department of national health and welfare and the Indian affairs branch, Department of mines and resources.

Hours of study will be governed by the curriculum of the patients and the curriculum followed will be flexible. The individual teacher will go from bed to bed, assigning studies, checking progress and encouraging the best possible work.

The hospital school program already exists in seven other Indian hospitals in western Canada.

DECORATION FOR LT. GREYEVES

Lt. Dave Greeyes, a Saskatchewan grain farmer and member of the Muskeg Lake Indian Reservation, has been awarded the Greek Military Cross for gallantry in support of the Greek Mountain Brigade during the Italian campaign.

Lieut. Greeyes was one of the few officers of Indian blood in the Canadian army overseas. A member of the Cree tribe, he left his grain farm near Leask, Sask., to enlist in June 1940. Two brothers and a sister also served with the army.



Lieutenant Greeyes

Lieut. Greeyes was a member of the S.L.I. (MG). He enlisted as a private and won a commission, serving with the S.L.I. in Italy and Holland. He is a member of the well-known Greeyes football family and was an outstanding player himself.

In all, 3,090 Canadian Indians, including 72 Indian maidens, took to the war path during World War II.

To enlist, many of them travelled hundreds of miles from their northern trap lines by canoe and on foot and for some it was their first contact with a city. Of the three services, Indians favoured the Army most. In the Army it was the infantry that appealed to them.

PREFABRICATED NURSING STATIONS

WINNIPEG, Man.—Prefabricated nursing stations are being shipped to Nelson House, Man., Cross Lake, Man., Oxford House, Man., Island Lake, Man., Drift-pile, Alta, and to Moose Factory, Ont.

Indian Represents Canada at British Ploughing Matches

OHSWEKEN, Ont. — John Capton, 21, member of the Ojibwa tribe of the Six-Nations went to Great Britain on Jan. 15 to represent Canada at Irish International Ploughing Match (Northern Ireland), and to the Special match held by Skelton Agricultural Society, England, and to the International Demonstration match held in Scotland.

John Capton was a consistent winner in all matches held in Ontario's Brant County. He won the intercounty match in 1946. In the last competition he defeated 26 experienced ploughmen. Capton is also vice-president of the Young Men Recreation Club of the Six-Nations.

DR. LEROUX PROMOTED

OTTAWA—Dr. O. R. Leroux, Ottawa, regional medical superintendent of Indian health services for Quebec, has been promoted to the post of assistant director, Indian Health Services.

Dr. Leroux will continue Quebec regional medical superintendent but will carry additional responsibilities connected with both administration and training services. He joined Indian Health Services as a medical officer at the Miller Bay Indian Hospital, in February, 1947, after 12 years' service with the Royal Medical Corps in India, Burma and the West Indies, and came to Ottawa as Quebec regional superintendent four months later.

Dr. Leroux is a graduate of the University of Ottawa and the University of Montreal.

EQUAL VOICE FOR WOMEN

CALGARY, Alta. — Women won a major victory over men during the week-end assembly of the Alberta Indian Association. The age-old "male domination" of Indian reservations, a domination that has been the envy of males the world over, was challenged.

At a meeting in Calgary of the council of the Indian Association of Alberta — representing tribes in the province and of men only — voted to give women an equal voice in tribal affairs.

Twenty-five chieftains from the Lesser Slave Lake region in the northern section of the province to the U.S. border forwarded a resolution to the joint Senate-Commons Committee at Ottawa asking that the Indian Act be amended to give women the right to vote, to be chiefs and councillors and to take part in the conduct of tribal affairs.

Grant Increase Sought

The council also urged the Federal government to increase to \$300 the per capita grant for each child in residential schools. At present the grant is \$250. Almost all Indian children in school age are in such schools.

Every tribe in the province except the Blackfeet was represented. Chief Frank Card of Enilda, Alta., in the Lesser Slave Lake area travelled more than 500 miles to attend.

Members almost unanimously rejected a resolution asking the right to vote in provincial and Federal government elections. Delegates said they feared that protection and privilege afforded the Indians under the Indian act gradually would disappear if they were given franchise.

DELMAS SCHOOL BURNT

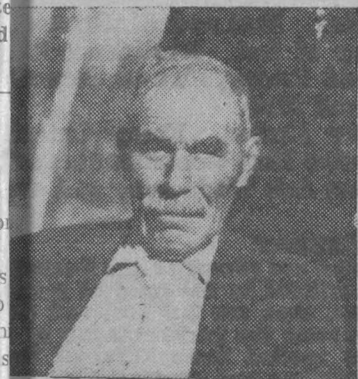
NORTH BATTLEFORD, Sask.—One hundred and thirty pupils of the Thunderchild Indian residential school near Delmas were evacuated to safety while fire, believed to have originated in faulty wiring, raged through and completely gutted the two-storey wooden building. Damage was estimated at \$45,000.

Fr. Toussaint Bouchant, 45-year-old resident priest, risked his life when he re-entered the flaming building and searched for an invalid Indian boy he believed was still in it. The boy, however, had made his way to a fire escape where he was assisted to safety. The children were accommodated in various homes throughout the Delmas settlement.

The fact there was no loss of life was attributed by Fr. J. B. Labana, in charge of the Indian residential school, to the thorough training in fire drill given continuously by the sisters. This was corroborated by Fire Chief E. S. Owens of the North Battleford fire department, who, with several local fighters and volunteers from the Battleford fire department, answered the call for aid.

DEATH OF SIMON JOURDAIN

FORT FRANCES, Ont.—Simon Jourdain, 78, former chief of the Coochiching Reserve (1940-41), died Jan. 12. Three brothers, Peter, 97, Joe, 85, Antoine, 80, and three sisters, Mrs. Morneau, 93, Mrs. McPherson, 76, Mrs. Mainville, 69, survive him, as well as a son, Abraham, and five daughters. The deceased had 12 grandchildren and 20 great-grandchildren.



The late Simon Jourdain

Simon was born on the present site of Fort-Francis; he was the first to operate a steamboat on Rainy Lake; the boat was a de-wheeler, called "Windigo". He managed logging operations for the mills many years. In later years he was a successful logger, and was an excellent guide. He was an active church member attending all services faithfully. In the summer of 1912 he blasted all the rocks out of the foundation of the present church, as his donation. He will long be remembered by his friends and relatives here and at Fort Alexander, Man.—R.I.P.

QU'APPELLE VALLEY NEWS

LEBRET, Sask. — Solemn midnight Masses were celebrated in each reservation chapels in the district. Double victory over Qu'Appelle hockey teams: the Indian school defeated the team 12-5 (Pee-Wees), and 9-7 (Juniors).

PASQUA RES.—Baptism of Elaine, daughter of Francis Pasqua and Marie Poitras.

PIAPOT RES.—Baptisms of Marianne, daughter of Albert Mandy; of Joseph, son of George Mandy; of Bernard, son of August Kayasowatum.

SIOUX RESERVE—Wedding of Victor Redman, with Christina, daughter of John Keewatin (Le Hills), on Jan. 14, at the Indian School chapel. Fr. Gelinas officiated. Breakfast was served and gifts were presented to the newlyweds.

SASK. UNION MEETS IN SASKATOON

SASKATOON — The Union of Saskatchewan Indians held a meeting in Saskatoon, Jan. 7-8-9. About twenty delegates attended. Among the resolutions passed at the meeting, an annual appropriation of \$15 million was said to be needed for the Indian Affairs, payment of some form of subsidy was urged to assist Indian fishermen. A charter was issued to R. Roger Smith and four Indians to form the "West Eagle Petroleum Ltd." to operate on Indian reservations in Saskatchewan. Two contentious clauses in the Brief submitted to the Joint Committee on Indian Affairs last May, were discussed. Section 15 was amended to read: "Religious instruction for Indians should be upon a high and impartial basis." Section 30, concerning Social Welfare and Religious Freedom, was deleted entirely.

The meeting was held at the Odd Fellows Hall. A citizen of Alberta, Malcolm F. Norris, was elected Northern organizer for the Union.

NURSES FOR INDIAN HOSPITALS

OTTAWA—This division of the Department of National Health and Welfare is looking for nurses—graduate or practical—to help staff its growing chain of hospitals and to fill field nurses' positions in small communities.

More than a hundred vacancies exist, some in each of the hospitals at Nanaimo, Miller Bay (near Prince Rupert) and Sardis (near Chilliwack) in British Columbia; Edmonton and Morley in Alberta; North Battleford and Fort Qu'Appelle in Saskatchewan; Norway House, Pine Falls and Fisher River (near Hodgson) in Manitoba; Manitowaning, and Ohsweken (near Brantford) in Ontario.

Field positions, which offer opportunity for extensive public health work including immunization, prenatal and infant care, and health education, exist at Lac La Ronge, Sask., Fort Frances, Sioux Lookout and Chapleau in Ontario, and Amos, Que. These are links in a long chain of nursing stations designed to bring medical aid to more remote areas.

WOMEN'S INSTITUTE MEETS

FOUNTAIN, B.C.—In November the Fountain Women's Indian Institute held its first meeting. The following executive was chosen: President, Mrs. Lawrence Adolph; Vice-President, Mrs. Lawrence Doss; Treasurer, Mrs. Ernest Jacob; Secretary, Miss Rhoda Diablo.

Their first venture was to provide a Christmas Tree for the children of Fountain. As a result over fifty children enjoyed a special treat of toys, candies, nuts and other good things, besides a hundred Christmas stockings well filled. The treats were given by the Lillooet merchants who were asked to donate to the tree. The Institute also had undertaken to look after the care of the Altar and the missionary's quarters.

GRADUATE CLASS OF '47



1947 Graduation Class at Tekakwitha Orphanage: Mother Henrica, Superior, Misses Adeline LeBlanc, Peggy Ann Negri, Oretta Hisgun, Teersa DeMarrias, Delia LaCroix; these Indian students are now taking High School at Stephan, South Dakota.

ST. THERESA'S MISSION BAZAAR

Despite the fire which destroyed the Shalalth church and hall a few days before, a very successful bazaar was held by the Shalalth Indian Women's Institute at Bridge River, on Dec. 8th, in aid of St. Theresa's Mission, Lillooet.

A large number of Indian articles and novelties were displayed on the tables and later auctioned off to the crowd. A program of native Indian dancing and entertainment was given under the direction of Mrs. Alexander. The numbers were well executed and held the wrapt attention of the audience, many of whom had never seen Indian dancing. After the drawing for prizes a trio of gymnasts, ex-pupils of St. Mary's residential school, gave a floor display. The following were the winners of the drawing: Radio—Mr. Angus James, (Lillooet); Bicycle—Miss Placida Jackson, (Creekside); Indian Baskets—Robert Alexander, Jr., (Shalalth), Sam Jim, (Creekside), Mrs. Norah Sampson, (Seton Lake), and two others identified by their tickets as "Gus" and "Duke" who were employees of the Northern Construction Camp nearby.

The Shalalth Indian Women's Institute was formed a year ago and has done some very fine work this year. Its present executive members are: Mrs. Bob Alexander, President; Mrs. Isabelle James, Vice-President; Miss Marjorie Tom, Miss M. Ramona Casper, Secretaries.

Old Professor McKewn cleared his throat in the midst of an examination period and remarked gently, "Will some generous student who isn't copying from his textbook be kind enough to let me have the use of it for a few moments?"

SETON LAKE CHIEF DIES

One of the oldest and best loved Chiefs in British Columbia met a tragic death in the cold waters of Seton Lake on December 14th last.

Chief Tommy Bull was eighty-seven years old. On the death of his uncle, Chief George, who also died tragically in 1898, Chief Tommy became chief of the Tloo'sh band of Indians at the lower end of Seton Lake.

The farm where he lived was known for its well kept orchards and market gardens. Chief Tommy with his boys, Paul, Frank and Adolph worked hard to be self-supporting. All summer long people visited the farm to obtain supplies of fresh vegetables and fruit. A few years ago the Tloo'sh band built four miles of highway that was later taken over entirely by the Provincial Public Works Department. The grading was so well done that engineers found it hard to improve on the roadway.

On Dec. 14th, Chief Tommy attended Mass as usual in the little church. All afternoon he went about the village seeking offerings for the Holy Souls. Shortly before 6 p.m. he had supper with Father Patterson at St. Paul's house. Before the meal was finished he rose from the table to go to his own home. It seems that he became confused in the darkness and walked into the lake in the other direction.

Later he was found to be missing and an all-night search was begun. About 1.30 p.m. Monday afternoon his body was found near the shore. The funeral Mass and internment took place on Wednesday following.—R.I.P.

BURNED TO THE GROUND



Hearts were sad on Shalalth Indian Reserve as its people looked dejectedly at the cooling ashes of their revered church and those of the new hall of which they had been so proud. Some of the women wiped tears from their eyes, for the church meant much to them. In it they were baptized, confirmed and married. And now it was gone. A new church would be built, but the associations of the old one could never be replaced. To them, it seemed like the ancient church had always been there—even before the white man

came—in spirit if not in form. To the men, loss of the hall was almost as grievous as that of the church. For months they had labored on it and its near completion meant so much. It demonstrated their ability and their community spirit. Now only ashes remained. Even many of their tools used in its construction were burned.

The disastrous fire started in the hall about 6 o'clock Sunday evening, some believe from an overheated stove behind the stage. A meeting was held there during the afternoon, but when

SANDY BAY NEWS

MARIUS, Man.—Among recent marriages celebrated at Sandy Bay, we note: Emile Flett, son of Rodrick Flett and of Malvina Rainville (Ebb-and-Flow), to Florence Mousseau, daughter of Alexandre Mousseau and Esther Spence, of Marius; Harold Mousseau and Lena Beaulieu were best man and bridesmaid. Joseph Beaulieu, son of Albert Beaulieu and of Esther Spence, of Marius, to Sarah Starr, daughter of Charlie Starr and of Emma Spence, of Sandy Bay Reserve; witnesses were Allen Sutherland and Alma Beaulieu.



Children at Sandy Bay School

Births

To Mike Fish and Louisa Moar, a daughter, Mary Edna; to Noah Beaulieu and Veronique Richard, a daughter, Hazel Breana; to Jim Desjarlais and Amelie Spence, a son, Joseph Henry; to Allen Baptiste and Christine Beaulieu, a daughter, Catherine Christina.

Deaths

We regret the deaths of Breana, ten month-old child of Mr. and Mrs. Harry Monkman; and of Elsie Florence, six-month old daughter of Joseph Desmarais.

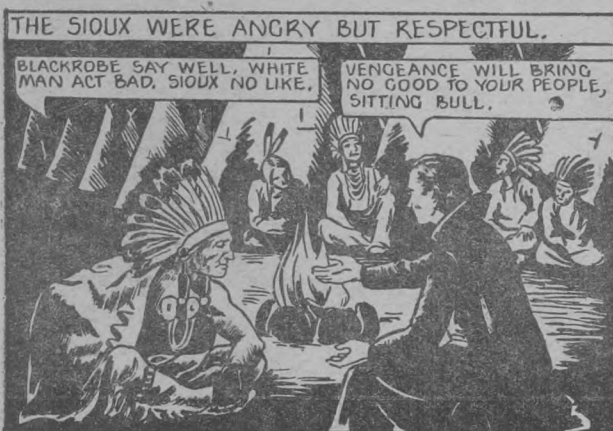
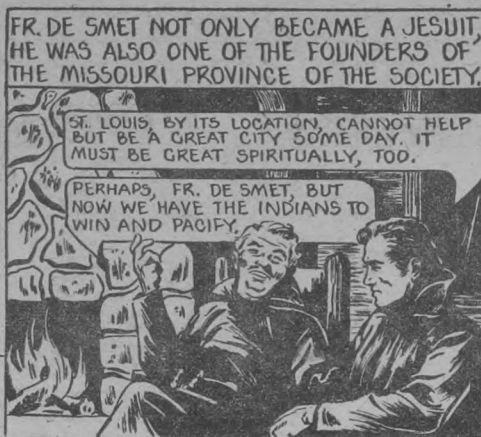
Sports

The school boys defeated Langruth hockey team by a score of 9-4; then they played Alonsa, but there they learnt their lesson, they were defeated 7-5, because the boys at Alonsa were... a little better.

CURE FOR DANDRUFF

A man was bothered by a bad case of dandruff and finally determined to do something about it. In one day he consulted four different barbers. The first one poured green tonic on his head. The second used red tonic. The third one used blue tonic. The fourth remedy was a bright purple. Three days later he told a friend, "My dandruff is gone, but it's turned into confetti."

FATHER PIERRE DE SMET PEACEMAKER



THE CHILDHOOD OF JESUS



1. The Flight into Egypt. (Read St. Matthew, Chapter 2.)



2. Jesus is found among the doctors. (St. Luke, Chapter 2.)



3. Jesus at Nazareth. (St. Luke, Chapter 2, verses 50-51.)

(Illustrations courtesy Catechetical Guild, St. Paul, Minn.)

YOU ARE INVITED

The sure way to bring joy and consolation into your home is to bring Christ to it. Wherever we read of our Blessed Lord being invited to a house, or entering a house, He invariably worked a miracle there, either in the physical or in the moral order. Prayer invites Christ into your home and into your heart. Here are a few texts that will show you the variety of blessings that came to those who brought Christ to their house.

A centurion invites our Lord to his home at Capharnum, where his son was dangerously ill. In response to this invitation, our Lord heals his son. (John IV, 56).

The ruler of the synagogue, Jairus, implored our Lord to come to his house because his daughter was dying, and subsequently died. Our Lord raised the girl to life. (Luke VIII, 41).

Our Lord is invited to take a meal in the house of one of the Pharisees, and in this house He cures a man suffering from dropsy. (Luke XIV, 1).

Our Lord enters the home of Simon and Andrew and cures there the mother of Simon's wife, who was sick with a fever. (Mark I, 29).

Zaccheus, the chief publican, gladly welcomes the Lord into his house. The result: Salvation was brought to that house. (Luke XIX, 1).

Our Lord, in the neighborhood of Tyre and Sidon, enters a house, and there He yields to the entreaties of a gentile woman and cures her daughter, possessed by the devil. (Mark VII, 24).

Our Lord is invited by Simon, the pharisee, to a meal in his house. While there, He casts seven devils from Mary Magdalene, and forgives her her sins. St. Mark tells us that it was to Mary that our Lord first appeared after His resurrection. (Luke VII, 36).

Lazarus is raised from the dead at his house, where our Lord had often received hospitality. (John XI).

The first miracle of our Lord's public life was performed at Cana in a house to which He had been invited. (John II).

A nobleman invites our Lord to his house, in which his servant is lying seriously sick. The servant is healed. (Luke VII, 1).

Notre Dame Bulletin

CHURCH CALENDAR

February 11: Ash Wednesday. Fast and Abstinence. Every day in Lent is a day of fast. Abstinence from flesh meat every Wednesday and Friday, also on Saturday Feb. 21. (Ember Days: 18, 20 and 21st).

Do not forget your Easter Duties. Every Catholic should go to confession and receive Holy Communion during Easter time, which begins on Ash Wednesday and ends on Trinity Sunday, May 23rd.

ASH WEDNESDAY

On Ash Wednesday blessed ashes are placed on the forehead or sprinkled on the heads of the faithful in the form of a cross with these words: "Remember man, thou art dust and to dust thou shalt return". Ashes express the perishableness of earthly and human things. They remind the faithful of the last end and of the necessity of contrition and penance during the Lenten season. The use of ashes to express humiliation and sorrow was common in ancient times and is frequently mentioned in the Old Testament. In the early Church, penitents performed their penance in sackcloth and ashes. The ashes used in the ceremony of Ash Wednesday are procured by burning the blessed palms that are kept from the previous Palm Sunday. It is in harmony with the Liturgy not to preserve the blessed palms in our homes beyond the Ash Wednesday of the following Lent.

LENT

The term "Lent" comes from an old English word, "Lente" meaning spring. Lent coincides more or less with the season of spring. Lent is the forty days preparation for Easter. Forty is always considered a sacred number. The deluge lasted forty days. The Israelites wandered in the desert for forty years. Elias fasted forty days and forty nights as did Moses on Mount Sinai and Our Lord in the desert.

In the early ages Lent was (1) a preparation of adults for Baptism and (2) a preparation of public sinners for absolution. This two fold preparation runs throughout the Liturgy of the first four weeks of Lent. The remaining two weeks show the growing hatred of the Jews against Our Lord and tell of Christ's Passion, Death, and Resurrection.

STARS IN FAMILY PRAYER



An all-star Catholic cast played in the 43rd consecutive broadcast of Family Theater program originating in Hollywood. From left to right is Dave Young, director of the series, Charles Boyer, the Paul Henreid and Joan Leslie who starred in the holiday presentation, "Home for Thanksgiving." The program, which was founded by the Rev. Patrick Peyton, C.S.C., is heard weekly over 338 stations on the Mutual Broadcasting System. (NC Photos)

FROM TENNIS COURT TO CONVENT

AS A YOUNG GIRL, JEAN CRAVEN TOOK AN ACTIVE INTEREST IN TENNIS AND SOON HAD A COLLECTION OF CHAMPIONSHIP CUPS.

THAT DOES IT.

THAT'S GAME!

AFTER SHE GRADUATED FROM NORTH-WESTERN UNIVERSITY, SHE TRAVELED AND THEN WHEN WORLD WAR I BROKE OUT SHE WENT TO FRANCE.

BUT, JEAN, WHAT ARE YOU DOING IN NEUILLY?

HELPING THE SISTERS AT THE ASYLUM FOR THE INCURABLES.

BUT NOT ALL HER TIME WAS SPENT AT THE ASYLUM; OFTEN SHE WAS IN THE TRENCHES SERVING AS A NURSE.

TAKE IT EASY, SOLDIER.

JEAN, A PROTESTANT, BECAME A CATHOLIC AT THE END OF THE WAR. GEN. HIRSCHAUER WAS HER GODFATHER.

IS IT JUST A CONVERT'S FIRST FERVOR?

YOU MAY HAVE A VOCATION; IT'S TOO SOON TO TELL.

SHE SOON FOUND OUT SHE DID, AND SHE JOINED THE ST. VINCENT de PAUL SISTERS AT NEUILLY.

YOUR NAME IN RELIGION WILL BE SISTER ELIZABETH.

HER FIRST ASSIGNMENT WAS TO CARE FOR THE INCURABLES AT THE ASILE des SEPT DOULEURS NEUILLY.

THERE, THAT WILL MAKE YOU FEEL BETTER.

YOU ARE SO GOOD, SISTER.

WHEN WORLD WAR II CAME AND FRANCE WAS OCCUPIED SHE WAS ARRESTED THREE TIMES BY THE NAZIS.

SISTER ELIZABETH, THIS IS THE 2ND TIME YOU'VE BEEN ARRESTED FOR DRIVING ALONG GERMAN LINES.

BUT WE HAD TO GET TO PARIS, HERR LIEUTENANT.

SISTER ELIZABETH SPOKE OUT FREELY DURING THE OCCUPATION AND THE MAYOR CALLED HER TO HIS OFFICE MORE THAN ONCE.

PLEASE BE MORE DISCREET. THREE TIMES THE NAZIS HAVE RELEASED YOU; THE FOURTH TIME YOU MIGHT NOT BE SO FORTUNATE.

IN MAY 1947, SISTER ELIZABETH AGAIN RECEIVED WORD THAT THE MAYOR WOULD LIKE TO SEE HER.

WHAT HAVE I DONE NOW?

NOTHING, EXCEPT TO BE AWARDED THE CROSS OF THE LEGION OF HONOR BY FRANCE.

LARRY THE LEPRECHAUN

LARRY AND THE CANNON-BALL TREE

The bright rose-pink blossoms looked so lovely against the high gray bark of the tree that Larry just had to stop and look at them. "We have nothing in the North that is anything like this," he said. "May I ask you what you are?"

"This is a cannon-ball tree", said the flower.

"Whatever gave it that name?" asked Larry in surprise.

"Perhaps the buds being shaped like cannon-balls, or the fruit," said the tree, "I really don't know".

"I've never seen anything like this before," said Larry, but I suppose that is because you grow only in the tropics".

"That is what we prefer", said the flower.

"Do you have any use besides being so beautiful?" asked Larry.

"Some people say that that is enough to do," said the flower, "but we aren't quite agreed to that. Our fruit, which is a large ball filled with pulp, is used for cooling drink. In a hot country, that is sometimes very useful."

"It certainly is," said Larry, "and then, I noticed as I came near you, that your flowers are very fragrant".

"Yes, they are," said the flower. "It helps to give the tropical islands their lovely odors. There are so many things about the tropics that are unpleasant, and so many things that are pleasant—we hope that we belong to the latter group".

"I am sure you do", said Larry. "Have you any relatives?"

"One that I am sure you would know," said the flower. "Our cousin is the Brazil-nut I am sure you are familiar with that—the nut, not the tree."

"Of course", said Larry.



Larry and the Cannon-ball Tree

"We are not a tree that has a wood of great value," said the flower, "and our fruit is not of great value either, though it serves a useful purpose. But our work is to perfume the trade winds, and make our neighborhood a livelier place to be. That is a big job too."

"It is, indeed," said Larry. "If more people would worry about making the world more pleasant, it would soon get to be—at least a little bit more so." — (NC Feature).

Lost—Two Sheep

LONDON, Jan. 26. —(NC)—The Rev. Leo J. Coyne, pastor of St. Edward's Church, Macclesfield, Cheshire, exhorted his parishioners on Sunday to emulate the Good Shepherd — and he meant it literally. Two sheep were missing from the church's Christmas crib, and he didn't know where to find them. He asked his congregation to help locate the errant ones so that they might be reunited with the four other sheep in the one true fold.

THE WHITE BABY

By Eugene Arnett

"Take a look over there — to the other side of the lagoon and tell me what you see," said Father Canning. The young priest looked up from the camp-fire and did as he was asked.

The night was clear. The moon flooded the lagoon and the surrounding jungle in a shower of white light. Everything was peaceful and slumbering. Java has beautiful nights.

Father Canning scanned the opposite shore from one end to the other. All he could see was an unbroken line of jungle growth along the water's edge. He looked again, this time inspecting every shadow. He started at the southern end and worked north. Jungle-jungle-jungle-jun - no - there was something other than jungle there — possibly the remains of a wall. "There seems to be something opposite us, Father de la Ronde. I would say the remains of a native village."

"Right you are, Father Canning," said the older priest, "it is the remains of a native village, but a very special native village."

"Why do you say that?" said Father Canning.

"Because, many years ago, fifty-one to be exact, a priest by the name of Father Van Ney found a white baby in that village. The child was about to be sacrificed to some pagan god when he found him. In a very bold attempt to rescue the child, he rushed the natives. The attempt was successful in regards to rescuing the child but it cost Father Van Ney his life. He died from loss of blood but not before he had reached the orphanage at Djember."

"He was a brave man," said Father Canning. "But how did a white child ever happen to be in the hands of the natives?"

"He had been left there by some renegade whites on the evening before Father Van Ney arrived at the village; they were French sailors," continued Father de la Ronde.

"What became of the child?"

Did he stay at the orphanage?"

"He stayed there until he was fourteen years of age. Through the efforts of the Sisters, and the help of the Holy Childhood, he received a very liberal education for a child in such circumstances. Then, a Dutch sea captain took him to Holland where he studied for the seminary."

Father Canning became more interested. "Did he eventually enter the seminary and become a priest?"

"Yes, Father, he did," the elderly priest answered. "In fact, after he finished his studies and was ordained, he volunteered for the mission in Java. His request was granted and he came back to the island, and here he has remained and will remain until he dies. He has been endeavouring to take the place of Father Van Ney who so valiantly gave up his life that he might live."

"My gosh, that's quite a story," said Father Canning. "You will have to introduce me to this priest if we ever meet him."

"You have already met him Father. You see, that little white baby was I."

Rev. R. Roberts, S.F.M., National Director, 568 E. Georgia Street, Vancouver, B.C.

SHORT AND THIN

A guard from the lunatic asylum rushed up to a farmer on the road and said, "I am looking for an escaped lunatic. Did he pass this way?"

The farmer puffed thoughtfully on his corncob pipe and asked, "What does he look like?"

"He's very short," said the guard, "and he is very thin and he weighs about 350 pounds."

The farmer looked at him in amazement. "How can a man be short and thin and still weigh 350 pounds?" he asked.

"Don't act so surprised," said the guard angrily. "I told you he was crazy."

OUR LADY AND THE FIELD OF PEAS

By Dorothy Blount

Between Bethlehem and Jerusalem there is a bare spot beside the road. Folks call it the "Field of Peas," though there's never a crop planted there, and the ground is covered with rocks and stone.

On the first Candlemas Day, the story goes, the Holy Family passed this way. They had set out from Bethlehem for Jerusalem to present the Divine Infant in the Temple.

A man was sowing peas, and Our Lady, always a kind and friendly person, stopped and asked him what he was planting. Gruffly and rudely he answered, "Stones."

"Then," Our Lady replied

Once Upon a Time

The 'Field of Peas'

calmly, "stones you shall reap in return."

And later, when the farmer came to gather peas, to his surprise he found the field covered with rocks and little stones. Nor was the land ever afterwards fit for cultivation.

And so, today, pilgrims along that road gather these pea-like stones as a keepsake — a reminder of the first Candlemas morn.

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(N C Features)



PORTAGE LA LOCHE, SASK.



The Kuper Island Indian Residential School, B.C.
The La Loche pupils learn music, shown here is the rhythm band.

It is a nice Indian town in Northern Saskatchewan, about 300 miles North of Prince Albert. 350 Indians live here. All are Roman Catholics.

If you take a look at the village from the lake you will see the following buildings: the Roman Catholic church, the Mission house, the Hospital, the new school and the Hudson Bay Co.'s property. Besides you will see about fifty log houses, most of them neatly whitewashed.

At the Mission you will meet Rev. Father Ducharme, O.M.I., Superior, Rev. Father Bragaglia, O.M.I., Rev. Br. Dionne, O.M.I., and Rev. Br. Vachon, O.M.I.

You will meet the Hospital staff: Rev. Sr. Frechette, Superior, Rev. Sr. B. Webber, R.M., Rev. Sr. Marie Rose Gosselin, Rev. Sr. Therese Arcand, Principal of St. John School, and Sr. Cleophee Beaudoin, teacher.

Chief Jonas Park

Last October, Mr. Jonas Park was elected Chief while Mr. Raphael Janvier and Mr. Norbert Maurice were elected as Councillors.

Committees

The School Committee: Rev. Fr. Ducharme, Chairman; Mr. Raphael Janvier, Mr. Wm. Janvier, Mr. Norb. Maurice are Trustees. Mr. Blackhall, Secretary.

Game Guardian Voluntary: Mr. Robert Fontaine, Mr. Edouard Park, Mr. Pierre Marie Sylvestre, Mr. Charles Lemaigre were elected.

Catholic Scout and Cub Committee: The Boy Scout Association was formed here in November. Nine boys registered in the Scout Group while four registered as Cubs.

A Church Group Committee has been chosen: Rev. Fr. Du-

charme, O.M.I., as Chairman, Rev. Sr. Therese Arcand, Treasurer, Mr. David Lemaigre, Rev. Fr. G. Bragaglia, O.M.I. Scout and Cub Master, Rev. Sr. C. Beaudoin, Assistant Scout and Cubmaster and Secretary.

Girls' Club

Not only the boys have been organized but the girls also have their own organization which is known as the Girl's Club. They are keeping up the good work started a few years ago. The President is Miss Marie Helene Sylvestre, Miss Marguerite Sylvestre, Assistant and Miss Adelaide Janvier, Secretary and Treasurer. The other members of this committee are Miss Anne Janvier and Anne Marie Lemaigre.

Lajeunesse Hall

Rev. Fr. Ducharme, O.M.I., is President, Rev. Fr. Bragaglia, Director, Rev. Sr. Therese Arcand is Assistant Director, Mr. David Lemaigre, Active Member, Mrs. Ernestine Cheechum, Secretary-Treasurer, Mr. Robert Guetri and Miss Suzanne Janvier are members also of this Committee.

Catholic Women's Association: Mrs. Sophie Montgrand is President of the Association. Mrs. Ernestine Cheechum is Secretary and Mrs. Flora Janvier is Treasurer.

Catholic Men's Club: Mr. Raphael Janvier is President and Pierre Janvier is Secretary and David Lemaigre is Treasurer.

The Boy's Club: Our young men and boys also have their club. Jimmy Janvier as President, Jonas Herman, Treasurer, and Samuel Herman, Secretary.

Thus organized, the population of La Loche is living in hope of a bright future.

operation. Mary Noelle, daughter of J. D. Cote, was baptized Jan. 11. Gloria Elizabeth, daughter of George Whitehawk was christened Jan 13. Old George Caldwell, and Joe Straightnose (97), died recently.

KEY—Old Joe Brass and his family were visiting at Mrs. Roy Musqua at Christmas. Gwen O'Soup and Mrs. Clifford Crane spent some time at the Kamsack hospital.

The Indians are busy cutting cordwood for the Indian Agency, the Farm House, and the three schools. A few of them are working at the Porcupine Mills.

MOUTH ORGAN WIZARD

Jim claims an uncle who can play two instruments at the same time. "With the left side of his mouth," says Jimmy, "he plays 'Life Is Just a Bowl of Cherries.' With the right side he plays 'Don't Sit Under the Apple Tree.' And with the middle of his mouth he blows out the seeds."

FORT ALEXANDER NEWS

Boy honoured by Archbishop.—On his return from Rome and Uganda, Coadjutor Archbishop Cabana sent a valued gift to Boniface George Guimond, whom he baptized two years ago after the blessing of the Pine Falls rectory. The gift is a nice medal of Pius XII; it was blessed by His Holiness. The parents have framed the medal and autographed card, wishing to keep it religiously all their life.

Strange noise — A plaintive and shrieking sound was heard repeatedly across the river during many days in December. Finally some pupils went to satisfy their curiosity and they found a compressed air borer operating on big boom logs and a self-propelled saw cutting the butts. But on their way back they discovered that the north wind had also operated on their faces, leaving an odd white spot. A few days later several piles of seven logs were driven in the river bay to hold a large boom permanently. Fifteen thousand cords of pulp wood are being dumped in it day and night. No doubt a few sticks will become "The Indian Missionary Record" for further news of Fort Alexander...

No more cutting. — Around Christmas all the wood contractors received startling orders to discontinue pulp wood cutting owing to the alleged fact that the Company has more than enough. During the last two years quite a few Indians were busy cutting throughout the summer. What will they do when the winter hauling is finished?

Notwithstanding the bitter wind many came to the furnace party on Jan. 25. The 38 tasty baskets gave the sum of \$88.09. A sack of flour donated by A. Adam brought \$4.02, the pair of socks hand knit, by Mrs. Maurice Courchene, \$3.51, the raffle of the swinging horse made by the boys, \$6.85, the fish pond, \$18.01, cakes, ice cream, beverages, \$39.04, gifts in cash, \$4.00. Some women saved the situation at times during the auction. Did you notice the enchanting moon on the way back home? And how pleased God was!

The new furnace has cost \$850.00, plus installation expenses of \$53.26.

A friend of the Indians, Mr. T. E. Silver, Manager of the Manitoba Paper Co., had a stroke after Christmas. We pray for his complete recovery.

McINTOSH NEWS

RED LAKE, Ont. — Births and Baptisms—Emilia, daughter of Edward Pesch and Mary Perreault, Jan 2nd. She was baptized by Fr. E. Benoit, O.M.I., Jan. 26.

On Jan. 26, Henriette, daughter of Frank King and Betsie Angeconeb, was baptized by Fr. Benoit, O.M.I.

New Houses—Alex King, John King, Edward Pesch have built new houses for their families. We hope many more will follow their example because some live in very poor and cold houses. Around Red Lake it is easy to procure lumber, every one should have at least the ambition to give his family a decent home.

Visited McIntosh — Edward Angeconeb and Robert Pesch visited their children at the McIntosh Indian Residential School early in December. Paul Kijik went to see his children at Christmas time.

Hospitalised — George Kijik was hospitalised for over a week in Red Lake Memorial Hospital. He left the hospital on Jan. 27.

Lac Seul

Isaac Kijik had a bad fall and injured his head. He was taken to Sioux-Lookout Hospital. His condition is reported fair.

LAC SEUL DISTRICT NEWS

Trapping—Trapping was fairly good last fall; price for mink reached \$50 for extra large pelts, an all-time high. Beaver season opened Jan. 16 and closed on the 31st. Trappers are allowed one beaver per house; these have to be tagged by a Game Branch officer before they can be sold.

Gordon Douglas replaced Harvey Horsfield as Hudson's Bay Co., clerk.

Midnight Mass was celebrated here by Fr. Benoit. We had electric light for the first time in the church, a wonderful improvement.

Fred Garrick operates a "Bombardier" snow-mobile between Lac Seul and Hudson; the return trip costs only \$5. The machine runs very well and carries 12 passengers.

Mary Ningenwance spent a month at Sioux-Lookout hospital last fall.

Mrs. Stephen Cromarty had to be hospitalized for an accident before Christmas. She had injured her leg with an ax.

Rupert Ningewance built a new house. Antoine Ningewance was held up by lumber shortage in building an extension to his pool hall.

Born to John and Sophia Bull, a child, Dec. 22, and to George and Patricia Angeconeb, a son.

Deaths—Robert Sharpe, son of Wm. Sharpe, on his father's trapping ground. Mrs. Isabella Queudent, in November, at Fort William San. Mary-Jane Stone, at Squaw Bay Hospital, in Jan. 1947. John Sharpe, at Lac Seul, in January, 1947. Sara Kijik, in Hailybury, Ont., in Feb. 1948. —R.I.P. A prayer is requested for the repose of their souls.

DEATH

INDIAN SPRINGS, Man. — Mrs. Peter Prince, 87, passed away after a long illness Jan. 17. She leaves to mourn her, two sons, Peter and Louie, a daughter, Mrs. Harry Accabie, and ten grandchildren.

CRANE RIVER, MAN.



Miss Lisa Moar, 86, the oldest resident on the reserve, died recently at the home of her nephew, Edward McDonald. Our new teacher, Mr. Leon Joubert, is back with us after the Christmas holidays. We wish a speedy recovery to Clifford Bull and to Miss George Moar, now at the Brandon Sanatorium

TOUCHWOOD AGENCY NEWS

LESTOCK, Sask.—Old M. topyes died at the age of shortly after receiving baptism. Mrs. Kasheep and Mrs. Stro Arm, both of Poorman's died recently.

FISHING LAKE.—Nelson Smoke and Edna Desjarlais married Jan. 23; Fr. Dorge blessed the marriage. On this day Mr. Davis, Indian Agent came to pay the interest on Old Nanckakawaywetung. Big William Desjarlais are seriously ill. Mrs. John Desjar (nee Helen Pony) and her William Noel, were baptized Dec. 26.

KINISTINO.—Fred Scott me he was gypped by the w man: "I put my horses in livery barn and gave them The livery man charges 35 c to white people. He charged \$1.45. Well, I paid him, e he will never see my horse his barn again."

NUT LAKE.—Mr. and Waniizissin, travelling to tock on the train, forgot to s their Indian travel ticket to station agent and had to full fare, and were broke for return trip. This is a bad perience, but they were enough to use their Treaty n ber to advantage for the re trip home.

GORDON'S RES.—Mr. Mrs. Ernest Bird are back work at Flin Flon. Mrs. J. Bird was taken to Lestock pital with advanced pneumonia but penicillin and good medical care saved her life.

Baptism: Moses, son of D. Gordon, on Jan. 11.

TELEGRAPH CREEK DISTRICT NEWS

TELEGRAPH CREEK, B.
Baptisms—Nancy Emma, daughter of Dick Jackson and Marg Reid, June 19; Ethel Pete, daughter of Frank Pete Tashoots, Jennie Quock, June 29; Allen, son of John Creyke (nis) and Dina Dennis, July 19; Fern June, daughter of Wil Dennis and Viola Jack, July 19; Gertie, daughter of Alex De and Winnie Quock, August 19; Rose Mary, daughter of J. Low and Mary Brown, September 13; Metsie Molly, daughter of Fred Velten and Bessy ster, Oct. 12, at Porter's L ing; Robby Teddy, son of H Carlick and Helen Ward, 19; Aldine Mary Clem, daughter of Wilam Clem and Mary J son, on Dec. 28.

Deaths—Louise Thibert, died Oct. 30, and was buried the cemetery of Thaltan Village.

Florence Dennis, 50, wife of the late Scotty Dennis, died 6.—R.I.P.

Wedding—Paul Reid and lie Pete Tashoots were married Sept. 29; Fr. J Forget gave nuptial blessing.

School—Due to the lack of teacher for the public school was opened at the Catholic Mission here which accommodated thirty children, from October to December. Fr. Forget was the teacher.

Mission—Last September Catholic population of the district was happy to greet the coming of a third missionary. J. M. Mouchet will be working co-operation with Fathers F and Turenne. May God bless apostolic activities of our missionaries.

ST. PHILIP'S NEWS

ST. PHILIP'S, Sask.—The Indian School has a fine Intermediate hockey team, proud of their new Rangers uniforms. In a game with Kamsack on Jan. 24, they led 5-0, but lost their wind and were defeated 8-7 at the end. Jos. Quewezance is the captain of the team. The Bantams, playing bigger boys than they, lost 4-0, in an interesting game. Later the Intermediate team defeated Kamsack, 7-4, in an encouraging victory.

KIJIKONS — A meeting was held at Mr. Craig's, the Farm instructor, in January. A delegate to the Union of Sask. meeting in Saskatoon on Jan. 8, was Chief Louis Quewezance.

Clifford Quewezance and Joyce Whitehawk were married in December; John Thomas Quewezance and Isabelle Caroline Shingoes were married in January.

COTE — Gracie Tourenzo is recovering at home after an



The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

CHAPTER VIII — PAULINE RAMSAY

story to now: Daniel Little (Hanpa), grandson of the Sun-amer, brought up in a Government Indian school, returns to his mountain quite bewildered by his education. His grandfather wants him to marry the Doe-Maiden, daughter of a Lakota man and of a white man. At the death of his grandfather Daniel loved a great sorrow, and although he loved the Doe-Maiden, left his home, with his friend, Toto, and went to Poplar, Montana, where he meets attractive Pauline Ramsay. On the occasion of a rain-dance, Daniel and his friend nearly into trouble, but were rescued by Bear-Child.

★ ★ ★
The rain-dance lasted all night, and the last weary dancers saw early dawn shining over the Indian encampment. The morning was cool; by the time the sun had risen above the horizon the dancers had gone to sleep.
It was early afternoon when Daniel woke. The heat was intense; as he went out of Bear-Child's tent, Daniel noticed that the Indians were getting ready to move away. The rain dance was over, he thought. However, a short while afterwards, the Indians gathered once more at the bower, and after a few moments, the Eyanpaha (crier) came around the camp, calling: "Po owas! ake wacibi kte no! hanhcin magaju sni!" (Come, we dance again, it has not ended yet).
It took some time before the dancers gathered around the large rawhide drum, and started beating it, the noise soon filled the camp, but it seemed that many did not wish to continue the dance. The heat became terrific, as the sun beat mercilessly down from a clear sky. There was a wind. The grass and the leaves on the trees shrivelled in the heat.

As the chanting rose gradually in pitch and intensity, suddenly, out of the clear blue sky a flash of lightning streaked the horizon. The reverberation of the underclap that followed shook every earth. A sharp rustle was heard as the breeze freshened rapidly. A huge black cloud raced across the sky, from the valley. Within a few minutes a heavy shower, mingled with hailstones, drenched the whole encampment.

The singers became silent and fled away to seek shelter. The whole camp was a sea of mud in a few moments. Half an hour after the rain stopped, and the sun was shining again in a clear sky. The rain had stopped as suddenly as it had begun and the dance was over.

Daniel saddled his pony and rode towards Mrs. Ramsay's tent. On the way he noticed that the rain had not been more than six miles wide. It had been a great storm, so common in the summer, and he mused: "To think that some people believe rain came on account of the prayers offered at the dance..."
Pauline Ramsay greeted Daniel with a smile: "Well, Mr.

Daniel," she said, "I see you had a shower over the Indian camp, and so the dance was ended".

"I do not believe that the dance had anything to do with the storm; people do not believe in such things anymore," replied Daniel with conviction.

"Are you hungry?" asked Mrs. Ramsay. "I'll bet I am, I have not had breakfast yet", answered Dan. "Well, my friend, it is five o'clock in the afternoon. I cannot understand how you people can survive the way you live..." spoke Pauline abruptly. She noticed Daniel biting his lip, feeling hurt over this remark. Pauline added: "I am sorry, I spoke without thinking. Really what I meant is that a fine man like you needs some one to look after him...", she blushed violently as she said this. "Come on in, and I'll fix up a meal for you. Do have dinner with me, please!"

Daniel wondered at the way the white woman had spoken to him. What made her blush, he asked himself. No Lakota woman would speak to a man like that. This white woman is so outspoken and yet she has a heart of gold...

Hopping around with the help of a crutch, Pauline bade Daniel to sit in the living room while she got the meal ready. As she set the table in the far end of the room, Mrs. Ramsay was speaking with Daniel: "Mr. Daniel, I would like to know something, I have been thinking about all these years, seeing the Indians day in and day out. What do the Indians think of the white people... I hope I am not too personal, but I have a feeling that the Indians do not trust the whites and that they resent them; now, I do not mean you, because I think you are different."

Daniel tried to remain silent, but his heart spoke out: I'll tell you, I am not different from the others. But maybe because I am alone a great deal, I have time to think. The Indians resent the deal that the white people handed out to them. They have friends among the whites whom they trust. But the general feeling is that they have been terribly wronged and they find it hard to forgive and forget."

Daniel spoke slowly and with restraint. He added: "Mrs. Ramsay, I really feel deep in my heart, that our people are dead. Yes, they died when they lost their independence. We could

have preserved our freedom right in the heart of the United States. But we have been hounded from all sides, murdered, exiled from our native lands, we are scattered and broken up in small groups; many of our Lakota people had to seek refuge in the land of the Great White Mother* to escape certain death. This I can never forget. Only the younger people, those of mixed blood, accept the inevitable fate without sorrow, because they cannot understand the pride and the glory of their ancestors".
During this tirade, Pauline Ramsay stood silent, and when Daniel had finished, she wiped a tear from her eyes: "I begin to understand, Mr. Daniel, and I feel deeply over your loss. It may be the will of God who gives and takes away as He pleases... Daniel, do you have any interest in life, are you happy?"

Dan was deeply moved by this personal remark and his heart prompted him to answer: "Yes, I do have interest and a goal in life. But I do not want wealth nor honor. I am happy in a way you cannot understand..." he hesitated, and then added softly: "I am happy here talking with you, because no white woman has ever spoken to me like this before. May I call you Pauline? You call me Dan, please, the way white friends do..."

Pauline's heart skipped a beat: "Yes, Dan. I am honored to be called your friend. I wanted to tell you right along that I loved you... but I hesitated... I... I..." She did not finish her sentence, trying to control her emotion.

Daniel had remained impassive. The sudden arrival of Toto broke the confidences of the two friends. Pauline welcomed him to dinner: "Glad you showed up", she said, "I was afraid you'd find a new heart-throb here among your friends..."

Toto winked at Daniel: "Yes, I do have my eyes on Bear-Child's daughter, but she is much too young...! Perhaps my friend Dan needs a little encouragement... don't you, Dan?"

Daniel replied confusedly: "What do you know?" Mrs. Ramsay interrupted coyly: "Did you come to chaperon Daniel? My mother is arriving to-night to help until I get well again... so you two men can look after one another".

"Am I my brother's keeper", taunted Daniel gaily.

(To be continued)

* Canada

HE WAS A MIGHTY HUNTER

Bert told the story of his hike along a hazardous mountain trail. "There I was mooching along," he said, "on a path only four inches wide with a solid cliff on the left of me and a six thousand foot drop on the right. Suddenly I turn around and see a lion chasing me. I begin to run like mad. Then I comes to a turn in the path and what's in front of me but a great big tiger growling and lashing his tail."

"For heaven's sake," said the straight man. "What did you do?"

"What could I do?" protested Bert. "The lion ate me."

"Cowichan" Sweater Best Garment



Cowichan Sweater presented to President Truman.

For generations, Indians of Southern Vancouver Island have been knitting sweaters, but just for their personal needs. Only in recent years have white men realized their superior qualities.

Ability of the Indian sweaters to withstand the elements is proved by the fact that one of these garments—with proper care—will serve its owner from ten to fifteen years.

So far as is known, Indians of Lower Vancouver Island were the first to make this type of sweater. But such a serviceable article was not to stay confined to one comparatively small area. Soon other tribes of the Island and the Mainland also learned the art.

PRODUCTION STEPS

Today, Indians all over British Columbia are employing their talents and skill in this enterprise.

Having once obtained the necessary wool, the first step in Indian sweater-making is a thorough washing and rinsing in both hot and cold water.

This marks the only foreign contact made by the wool in its complete processing. The wool is, in most cases, purchased by the Indians from local sheep farmers. Some raise their own sheep.

After the wash and rinse procedure, the wool is dried in the open air.

When completely dry and soft, the raw material is ready for "teasing." It is pulled, tugged, loosened and made fluffy. Knots and lumps are separated, tightly packed bunches are removed, and the wool assumes an even consistency.

As with all wool used for clothing, "carding" plays an important role. In almost all cases this is done by hand carders—two thin pieces of board with literally hundreds of short lengths of wire distributed thickly and evenly on one surface. The wool is passed through these carders time and time again, becoming more fluffy with each treatment. Bits of wood, grass and twigs are removed, preparing the wool for the spinning machine.

CRUDE SPINNERS

Armed with huge masses of carded wool, the Indian then feeds it into a spinner, from which it emerges as a thick and soft yarn wound on a large wooden cylinder. Spinning machines of most Indians are, in most cases, crudely constructed affairs. It is not unusual for an Indian woman to do this work on an old sewing machine, converted into a spinner device.

Again the wool is washed and rinsed, and allowed to dry in the open air. In districts where these sweaters are made, especially in the summer months, it is a common sight to see great "hanks" of the spun wool draped over fences, logs, flat boards—anywhere where the sun will reach it.

For the sake of convenience, the wool is rolled into large balls, ready for the knitter's needles.

Many Indian women use needles made by their men folk—from oak, bamboo, and other varieties of hard wood. Each needle is approximately eight inches long, three-sixteenths of an inch in diameter, and smooth as glass. Many such needles are used in the making of one sweater.

Designs

Originally, it is claimed, designs worked into the sweaters came from animals, birds, fish, and other wild life. The marked pattern found on certain clam shells has been used many times. Some Indian sweaters bear a design which might well appear as nothing more than a series of arrow heads, whereas the artist intended the design to depict a flight of geese on the wing.

But today the Indian women have turned modern. More than one uses crochet books containing any number of pattern variations.

With patience—and lots of it—an Indian can complete a sweater in a matter of three or four days.

Finished, and ready to wear, the sweater weighs around three pounds. Because natural oils of the wool have not been removed, the garment is waterproof—a quality fully appreciated by the wearer.

Indian sweaters also played their part in the recent war. Military authorities realized the value of such a piece of clothing which provided warmth and protection against weather—and at the same time allowed freedom of body and arm movement.

Through efforts of the Canadian Red Cross, thousands of these were distributed among the Dominion's fighting men.

Today, more than one navy veteran of the cold-gripped North Atlantic will remember, with a sense of satisfaction, the fine qualities of this kind of sweater—a garment originated by Indians of Vancouver Island centuries ago.—(The Colonist, Victoria).



Lakota picture of the Buffalo hunt

World News in Pictures

NOVITIATE FOR INDIAN GIRLS



Sister Dora James, of Kuper Island, B.C., with three sisters of Christ the King. Read the story on Page 1.

ST. MICHAEL INDIAN SCHOOL. DUCK LAKE, SASK.



Top picture shows eight students of the St. Michael's Indian School, at Duck Lake, Sask. School has 200 pupils, under the care of Rev. G. M. Latour, O.M.I., and of the Sisters of the Immaculate Conception of Mary. Shown below: The Ven. Mother Superior General of the Congregation, Sister St. Jeanne d'Arc, (left), Sister Ste. Blanche, (center) and Sister Ste. Louise (right), a group of school pupils.

BEAUVAL "CAT" COMES IN HANDY



The Beauval Indian School caterpillar tractor hauls supplies over winter roads to the school. At times it is requisitioned by the pupils for a picnic. When the sun is bright it is loads of fun to spend the day out ... and these Indian pupils are not afraid of the cold you can be sure.

HAPPY SCHOOL CHILDREN



This group was taken at the Beauval Indian Residential school. Beauval is about 150 airmiles north of Prince Albert, Sask. Over 80 children reside at Beauval.

BRIGHT MISSES FROM FORT GEORGE, P.Q.



Lucie Rupert, M. Christina Rupert, M. Therese and Emilie Carston, at the Catholic School, Fort George, P.Q.